A NEW CALENDAR FOR A NEW WORLD

VOL. XI THIRD QUARTER, 1941 No. 3

The World Calendar Begins at Home

UNDOUBTEDLY, the one question that advocates of calendar revision are most frequently called upon to answer these days is: "How do you ever expect to get The World Calendar adopted at a time when nearly all the world is at war?"

We of The World Calendar Association have a deadline to meet. That deadline is 1945. We have no assurance—although we have our hopes—that the present world conflict will be settled and finished by 1945, and even less that it will be ended by 1943, the time by which active plans for putting the calendar into effect should be formulated. That is why the Association, although still hoping for an international conference for World Calendar adoption, is now concentrating upon more practical and immediate objectives: adoption of The World Calendar by the United States and by the other governments of the Western Hemisphere. For years calendar committees have been active in South American countries, as well as in Mexico, Central America, Canada, and of course the United States. Our energies, therefore, are being trained on this hemisphere believing that with the Americas for The World Calendar, Europe, Asia and Africa will naturally follow.

Here, then, is what every member can do to help: Go to your local organizations whose interest in The World Calendar has already been aroused, and to new ones, urging upon them that they pass resolutions endorsing the new calendar and requesting the President to call an inter-American conference with a view towards adoption in 1945. Then see that a copy of this resolution when passed is forwarded to The White House. Let us seize this opportunity to make felt the tremendous weight of the support that is behind The World Calendar. Spread the word about The World Calendar; seek the opportunity to present it in speeches and articles before interested groups; continue to expand the circle of those who realize the need for calendar revision; organize discussion groups and distribute literature; but, most important and most urgent of all, take every means possible to bring it to the attention of the President of the United States and the heads of the other countries of the Western Hemisphere.

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NEWSPAPER PROBLEMS

By DONALD J. WALSH

Circulation Manager, *Chicago News*

AS in any venture involving the manufacture and distribution of a product in great quantities at a microscopic profit per unit, the greatest enemy to successful operation in newspaper publishing is waste. And an important cause of waste, here as elsewhere, is our faulty calendar.

To fully comprehend this, one must understand the complexity of getting out a modern newspaper. To the layman who puts down his pennies for it at the news-stand or picks it up at the door it is mystifying how the paper gives him, in black and white, details of events as little as 20 minutes after they occur; how invariably, in its dozens of departments, it gathers all the news of importance. It is equally mysterious to most how the newspaper's representatives unfailingly appear on the scene when events, particularly unforeseen ones, occur. Neither the news of an earthquake in Anatolia nor the bombing of an obscure but vital Chinese railway junction escapes the newspaper's attention. In the same way the death of an important figure in the city's affairs and details of a munitions order received by a local industry are never overlooked. The metropolitan paper's news-gathering net, maintained at great expense, catches everything in its strands.

Few realize, too, what intricacies and additional expense are encountered in transmitting news from the far-flung corners of the earth after it has been gathered, what staggering expenditures are made for radio, telephone, cable and telegraph communications. And little thought is given to the number and caliber of editors, editorial writers, re-write men, proof-readers, expert advisers who are employed over the 24 hours of the day to present and interpret this news once received.

Even less obscure are the multitudinous business operations which make it possible for a newspaper to appear, not once daily, but several times; for all metropolitan papers have several editions. Paper must be bought, delivered and warehoused—carloads of it daily. Type must be set—a half-million words of it, perhaps, each day. Bills by the hundreds must be collected and paid. Printing presses and printing equipment worth millions must be kept running, trucks by the hundred kept operating, dealers by the thousand served. And all this despite good times and bad, fair weather and foul, seasons when advertising revenue is good and seasons when advertising revenue is off.

Thus regarded, the newspaper publishing business is not only a complex literary enterprise, but an industrial one involving a vast manufac-

turing and distributing machinery. As such it is vulnerable to any lag in efficiency, any "natural" handicap, such as a faulty calendar, that intrudes upon the scene. The calendar, in its present form, adds in many subtle ways to the intricacies, already indicated, of gathering and transmitting news and increases the cost. I know of a foreign correspondent, who, though he was in touch with affairs at his post in the Far East, was somewhat out of touch with what was going on in his native land and had to wire for the simplest kind of information—the date of Easter! Where the Gregorian calendar is not stumbling block enough, it is assisted by other inefficient calendars. An American correspondent stationed at such a crossroads of cultures as Istanbul must reckon not only with the crotchety calendar of his own country but with those of the Mohammedans, the Jews, the Eastern Church and the Russians.

But there are more specific examples of waste due to calendar difficulties. In the newspaper's advertising department, for instance, the wandering date of Easter is almost an annual bugaboo. It seems that Easter either comes too early or too late in the spring selling season. When it comes too early, say, on March 24, as it did last year, which is in the "middle of the winter" as far as the sale of spring goods is concerned, department and specialty stores are inclined to cut down their advertising representation. Since department and specialty store advertisers are the principal users of space in metropolitan newspapers, this is felt in the paper's ledgers.

When Easter is too far advanced, and it can fall as late in the season as April 25, this also means a loss. Retail advertisers, instead of making a special effort to get Easter trade, tend to combine this effort with their regular mid-spring advertising. The distinct identity of the two separate drives is lost, and so is revenue to the newspaper.

Stabilizing of the Easter date by Church authorities at April 8, as has been suggested, would be of great advantage as far as newspaper advertising revenues are concerned.

In still other departments of the newspaper, problems are created by our inefficient calendar. Difficulties are met in the circulation department in making the week-to-week and year-to-year comparisons on which press-run estimates are based. If there is not a fair degree of accuracy in these, an excessive number of papers are put on the street and subsequently returned, with resultant loss in profits.

The accounting and statistical departments suffer in the same proportion and in the same way as similar departments in other businesses. Because under the present calendar, months, quarters and half-years do not have exactly the same number of publishing days in successive periods, there are no logical methods of comparison, particularly in the matters of income and expenditures. The constant shifting of publishing days

(many papers are published only on weekdays) causes endless confusion. These continuous changes result in a shift of not only a fraction of a percentage point, but frequently of several percentage points, making it difficult to compute average daily circulation for certain periods, total advertising revenue and other figures of vital importance not only to the newspaper but to its advertisers as well.

In addition, because some of a newspaper's internal records are of necessity kept by the day, some by the week, and others by the half-year and year, carefully compiled figures frequently turn out to have little meaning when used to make comparisons. And with months, quarters and half-years of unequal numbers of publishing days falling in a clutter, it is apparent how the financial statements of newspapers sometimes supply a no more realistic picture than the reports of other businesses.

Conditions in the newspaper publishing field, already involved, irregular and changeable, are made increasingly so by a calendar that can itself be described with those same adjectives. There can be little doubt that The World Calendar, with its ordered nature, with its features of balance and perpetualness, would do much to eliminate waste and increase efficiency and opportunities for profit in this industry.

EPOCHS AND ERAS

By Professor William H. Barton, Jr.

Curator, Hayden Planetarium

(From *The Sky*, November, 1939)

THE ROMAN ERA

BEFORE the adoption of the Christian Era the Romans used an era the epoch of which was a supposed date for the founding of the city of Rome. There was some disagreement on the date. A Greek historian, Polybius, sets the date at 750 B. C. But Marcus Terentius Varro, a friend of Pompey and Cicero, and a writer of some note, sets it as 753 B. C. This is the date more generally accepted. A date in this era is frequently designated "according to Varro."

The dates are marked A. U. C. These letters are variously interpreted as meaning *"anno urbis conditae"* or *"ab urbe condita."* In any case the meaning is "from the building of the city" (of Rome).

There seems to be some disagreement about the date of the epoch. One statement gives April 21 and another April 24. In these cases dates between January 1 and April 20 (or 23) would belong in the previous year. But from the *U. S. Nautical Almanac* it seems that January 1 Julian Calendar is the epoch.

To find the date in the Roman Era from the date in the Christian Era (A. D.) add 753. For instance 1938 plus 753 equals 2691 A. U. C.

DO SOMETHING ABOUT IT

Address before the Longmeadow (Mass.) Women's Club, February 25, 1941

By ELISABETH ACHELIS
President, The World Calendar Association

EARLY in 1940 our friend, Mrs. Meredith N. Stiles, sent me a book entitled *They Did Something About It,* with a note that read: "Meredith very frequently referred to you as a woman who did something about it and when our local minister in Longmeadow wrote this book I decided to send you a copy." Mrs. Stiles is the widow of one of the most influential and ardent opponents of The World Calendar Association. Hers was therefore a most gracious act. It was the beginning of a friendship which has constantly grown stronger and stronger that, I feel free in saying, is unusual when one considers the facts.

Mr. Stiles was full of confidence for the success of the new 13-month calendar. For many years he worked indefatigably for its adoption and his carefully laid plans met with little opposition.

Our first meeting was in June of 1931 at Geneva. The Preparatory Committee of the League of Nations was holding a three-day session in preparation for the International Conference on Calendar Reform in October. My companion and associate, Charles Dexter Morris, had been a friend of Meredith N. Stiles for many years, so it was natural that we should meet. It was strange that two old friends, meeting again after some time, should find each other on opposing sides.

It was at an informal luncheon that Mr. Stiles, suddenly turning to me, complimented The World Calendar Association on the admirable pamphlet it had issued several months previously, and confessed to a difficult nut that he had to crack in one of the arguments made against the 13-month plan. He referred to the following statement:

"The thirteen-month calendar enthusiasts point exultingly to the early history of the United States and declare that 'Thirteen is not unlucky.' They admonish us not to worry about Friday, the Thirteenth. It may have been a matter of chance or an unrevealed divine motive that gave America her original thirteen colonies. We do not know. In commemorating this historical fact, the flag was fashioned with thirteen stripes to represent the original thirteen States, and the artist who designed the Government seal hid within its motif many thirteens. Today, however, the United States of America is made up of 48 States—*four times twelve*—which fact is symbolized by the 48 stars in her flag. As a matter of sentiment, therefore, America as a nation ought to respond more strongly to a twelve-month calendar plan than to a thirteen-month calendar proposition. By so doing we honor the past with the thirteen stripes in the flag yet recognize the present with the 48 stars. Our history is a clear indication that the thirteen influence carried an incompleteness—a beginning. In view of this fact, do we want to substitute an incomplete calendar, the future of which is so problematical? We have at hand the choice of an improved plan, The World Calendar, its structure of twelve months having survived through aeons of time. Is not that a better guarantee?"

He then continued, "But, Miss Achelis, I have found the answer; you have made a mistake. The United States has four territories—Hawaii, Puerto Rico, Alaska, and the Philippines—and these sum up to 52 and not 48. Your argument is therefore faulty." I replied, "But there is a difference between states and colonies, and *52 weeks* in your 13-month calendar are the same as in The World Calendar; there exists no disagreement there." My reply was greeted with hearty laughter, Charles D. Morris exclaiming: "Stiles, you cannot get the best of Miss Achelis." It was only a passing incident, but it showed the friendly spirit that existed between us, notwithstanding that we each fought valiantly for our own plan. To the two friends, Mr. Stiles and Mr. Morris, the contest seemed like a huge game.

Life certainly works in a strange way, that today, after many intervening years, I should talk to the Longmeadow Women's Club at the invitation of the widow of Mr. Stiles, whom I am glad to call a friend. And, in addition, it is satisfying that in the past decade the 13-month calendar has been steadily receding whereas The World Calendar has as steadily progressed in world recognition.

And may I now tell you how I became interested in calendar reform?

It first began in the summer of 1929 with a lecture at the Lake Placid Club by the late Dr. Melvil Dewey, founder and president. At the talk, Dr. Dewey pleaded for greater simplicity in every-day life and mentioned three methods by which it could be accomplished. The first, to simplify spelling; the second, to adopt uniform weights and measures throughout the world; and the third, to improve and stabilize the calendar on a 13-month arrangement. I frankly confess the first two simplifications mildly interested me. But when he mentioned the calendar and told his audience about its irregularities and inconveniences I was amazed to learn how it really did complicate life. I could not see, however, that a 13-month calendar containing that awkward number 13 could be an improvement. I was distressed at the attempt to use 13, which is indivisible except into fractions. I became indignant and apprehensive. The lecture was disturbing. And yet what could I do? I shrugged my shoulders and dropped the whole matter. I just didn't do anything about it.

A fortnight later I read a contributor's letter on the editorial page of *The New York Times* in which he told of another calendar plan, the 12-month equal-quarter calendar, favored in Europe, which the writer accompanied with a detailed diagram. Instantly my interest was aroused; I knew that that was the plan for which to work. It was so simple, so orderly and so harmonious, and one that did not abandon the familiar and easy 12-month arrangement. That was the beginning of my interest in calendar reform. It has steadily grown because of its purpose and importance, which is becoming more and more evident.

Without going too much into detail, I know that we all have experienced annoying difficulties with the calendar; wherein days and dates never agree; wherein the year always begins on a different day; wherein holidays break awkwardly into the week; wherein the irregularities of the length of the months are so awkward that we have to resort to a silly little nursery rhyme to remember; and wherein there exists no equality in its arrangement—the first quarter being 90 or 91 days long, the second 91 days, and the remaining two each 92 days long. These bring inconveniences and waste time and effort.

In contrast, a calendar that is orderly and regular; that is every year the same; whose quarters are equal; wherein the new year always begins on Sunday, January 1; in which days and dates always agree; and two additional holidays are given to the world; these advantages are unassailable.

For the first time in calendar history, the recording and celebration of various historical events and personal anniversaries will be remembered on the weekday on which they occurred. No longer will the weekday be a neglected Cinderella of time, completely forgotten in favor of the date, month, and year.

For historians, psychologists, and individuals to know the day of the week when a particular event occurred is of decided significance and value. For example, it would be possible to tell, without complicated tabulations, that the present war began on Friday, September 1, 1939, when Germany invaded Poland, and that Great Britain entered it on Sunday, September 3. The future may disclose a Friday as the forerunner of mourning, fasting, suffering and death to many people in the world, and that a Sunday inspired the British with their sense of a righteous crusade!

With the adoption of The World Calendar, wedding anniversaries and birthdays will always be observed on the actual weekday of their occurrences. Thus it will be easy for husbands and wives to remember them, and a Monday child will always be a Monday child, a Wednesday child likewise always a Wednesday child, etc. It is the little things that add to the comfort and enjoyment of life.

For families, school vacations and holidays play a most important part. To have Christmas always fall on Monday, December 25, so that vacations will begin with Friday the 22d and probably terminate with the end of the first week of the new year, will make holiday planning easier and the pleasures of vacations more enjoyable. Then, too, it will tend to unite all grade and high schools, colleges or universities in observing holidays at the same time. Such cooperation would unite families during the vacation periods, whereas with the present calendar families are very often separated.

It is the general custom for schools to begin with Labor Day. With Labor Day always coming on Monday, September 4, schools would begin either on the day after or the week after. Study hours would thus be more

regularly arranged between Labor Day and Christmas under the new calendar, and give students a fairer break. Under the present calendar, with Labor Day vacillating from September 1 to 7, the number of days of study also shift, so that a student either has more days for study, should Labor Day fall early in the month, or he must cram and hurry in his studies, should Labor Day come late.

And what about the business world and the home budget? It will be easy for all business accounts and budgets to use the quarter-year as the basis for keeping accounts, since under The World Calendar the week and month begin on Sunday, the first day of every quarter, and end on Saturday in every quarter, so that each quarter would have an even 91 days, or 13 weeks, or three months. Perfect accuracy and harmony exist among these different time-units, so that it makes little difference whether you budget your home account, your club account, your church account, or your business account on any particular time-unit. They all agree at the end of every quarter-year. The World Calendar with its order, harmony, equality and stability is certainly one that should merit whole-hearted interest and support from your group and its many friends.

The perpetual World Calendar would bring great benefit upon one particularly vacillating holiday. I am speaking of Easter. As this day, however, is entirely and completely religious, the final answer to the fixing of Easter must naturally come from the churches. But in considering a new date for Easter, careful thought has been given to the historical date—even though this historical date is at best a supposition. The exact dates of the Crucifixion and Resurrection are not known. According to historians and astronomers, the general consensus of opinion seems to be that the Crucifixion took place on Friday, April 7, and the Resurrection on Sunday, April 9, in 30 A.D., which was the 99th day of that year. Now the 99th day of the year in The World Calendar is Sunday, April 8, only one day earlier in date than the supposedly historical one.

Speaking of religion, I am happy to say that there exists no dogmatic objection to calendar revision. It is significant to note that the Protestant Episcopal Church, the Council of Bishops of the Methodist Church, the Universal Christian Council for Life and Work at Geneva (of which the Federal Council of the Churches of Christ in America is an influential member), and the Eastern Orthodox Church through its Western European representative, have all in resolutions or statements approved the fixing of Easter on Sunday, April 8, in The World Calendar. As for the Roman Catholic Church, it has repeated time and time again that there exists no dogmatic objection to revision. A long-desired church unity among the various Christian groups is here being initiated through the united approval of observing Easter always on its own Sunday and its own date. No longer will it wander in a cycle of 35 days as it does now. I need not

tell you of the world-wide benefits that a stabilized Easter will have on church unity everywhere.

The Gregorian calendar, which superseded the Julian calendar in 1582 and is the one in general use today, was only adopted by Great Britain and her colonies in 1752, although all Catholic countries approved it nearly 200 years before. This reform compelled 10 days to be dropped from the calendar—October 4 was followed by October 15. Another feature of the Gregorian reform was the placing of Spring on March 21, in order to bring the calendar into complete accord with the seasons once again, an accord which through passing centuries had been gradually lost. To accomplish this end a new rule was promulgated regarding the leap-year day: every centurial year divisible by 400 was to be a leap-year century. Thus 1600 was a leap-year century whereas 1700, 1800, and 1900 were not. When Great Britain accepted the Gregorian calendar in 1752, she was obliged to drop 11 days and not 10, because in the interval of 170 years the Julian had run ahead of the seasons by one day.

The adoption of the new Gregorian calendar had an interesting effect upon America. George Washington, under the old system, was born February 11, 1731. He was thus 20 years old when Great Britain accepted the Gregorian calendar. This made it necessary for him to change his birthday by 11 days, placing it on the 22d of February—the day now nationally observed. But that was not all. Until this reform was adopted by Great Britain she began the year on the old Spring Equinox date, March 25, but the new calendar of Pope Gregory began the year on January 1. Great Britain had, therefore, only 10 months in the year of its adoption, 1752. The year 1753 began with January 1 and not as previously on March 25. This is the explanation of the entry in the Washington's family Bible at Mt. Vernon where we read of Washington's birth as February 11, 1731/32. Notwithstanding the change of date, we are told that Washington himself observed the original date, February 11.

The World Calendar suggests the restoration of Washington's original birthday, the 11th of February, which in the new calendar falls on Saturday. With Lincoln's birthday coming on Sunday, February 12 and observed on Monday the 13th, both these patriotic holidays would be combined in one long three-day week-end. No longer would February have two holidays oftentimes breaking into the week, but it would always have an extended three-day week-end for the fullest enjoyment of these two national days.

There is one month in the calendar rich in having three holidays, November. In many of our 48 States, Election Day is a holiday, always falling on the "first Tuesday after the first Monday in November." May I interpolate a word here? This awkward legal language for holidays is made necessary because of the changeable nature of the calendar. Had we a stable one like The World Calendar, Election Day would simply be

called Tuesday, November 7. This is but another example of the convenience and simplicity of The World Calendar as compared with the awkward calendar in use today.

Coming back to November and its three holidays, the second one is Armistice, November 11. Many feel the irony and incongruity now of this day. To observe a two minutes' silence, as do the English, seems a more appropriate and fitting observance. In The World Calendar, Armistice Day falls on Saturday, which in itself is a half-holiday. In these intensive days, however, there are activities where Saturday is rapidly becoming a full working day—the result of war defense program. A two-minute observance at 11 o'clock, I believe, will be the future of Armistice Day. The third holiday is our cherished Thanksgiving. Within the past two years, this holiday has caused many a heartache among us with the President changing its observance from the last to the next to the last Thursday in November.* I believe the President was right in his desire to change the day of observance to a more fitting one. Historically speaking, Thanksgiving Day wandered within the week, among the months, and at random through the years. It has by no means been an annual and fixed holiday since its beginning, 1621. It was only under Abraham Lincoln's administration, 78 years ago, that Thanksgiving became a nationally observed holiday, when Mrs. Sarah Josepha Hale (who had been working for a national holiday for more than 20 years) finally succeeded in interesting President Lincoln in the matter. The last Thursday in November was chosen for Thanksgiving. It so happened that during the last two years of his administration the last Thursday was also the fourth. Neither President Lincoln nor Mrs. Hale seem to have been fully aware of the wandering characteristics of the calendar by which the last Thursday may be either the fourth or the fifth Thursday. It was the awkwardness of a fifth Thursday in November, two years ago, bringing Thanksgiving too close to Christmas, that influenced business men and merchants to ask the President to advance Thanksgiving by one week. It was unfortunate that the President should have stressed the economic reason for the change when the holiday has a decidedly unifying and religious character. The President's choice and terminology, "the next to the last Thursday," was equally unfortunate, as the "next to the last Thursday" also shifts, between either the third or the fourth Thursday. This year it is the third Thursday, November the 20th.

The World Calendar Association suggests that Thanksgiving be permanently placed on the fourth Thursday, the 23d, or, if desired, on the fourth Monday, the 27th. This choice of dates would more equally space

*EDITOR'S NOTE: The President announced in June that with 1942, Thanksgiving would be changed back to the traditional date, the last Thursday in November. We regret the opportunity was not taken to place Thanksgiving always on the fourth Thursday thereby giving it a stable place in the calendar. Now it will change, as in the past, between the fourth and the fifth Thursday.

Thanksgiving between Election Day and Christmas. The *change of date* is not as important as the *national unity* of its observance. I sincerely urge every American and every one of our 48 State Governors to uphold the President and observe this year with him on the next to the last Thursday in November, the third Thursday, November 20. We would then uphold the beautiful sentiment expressed by Mrs. Sarah Josepha Hale—"Would it not be more noble, more truly American, to become national in unity when we offer to God our tribute of joy and gratitude for the blessings of the year?"

The natural query now arises, what can you and I do to aid in the adoption of this calendar and what are the legal requirements? The most effective way is to inform the President that we Americans really want it. If your Women's Club in Longmeadow, your Chamber of Commerce, your churches, and every organization in your city, county and state would study and approve the new calendar and send resolutions to the President, he would know that the people want the change and something would be done about it. It is significant that women are courageously in the vanguard since, through the General Federation of Women's Clubs and the National Federation of Business and Professional Women's Clubs, they have passed strong resolutions endorsing it.

We hear much of "bottlenecks" in business and production, and one of the great bottlenecks is without doubt our disorganized, irregular and changeable calendar. It definitely interferes with efficient planning, production and distribution. A perpetual calendar that would bring order and regularity into our vast economic, financial, social and national efforts, and into the present defense program, would be an invaluable contribution.

The appropriate time for adoption is obviously one when the old calendar and the new calendar meet on the same day and date. Such a coincidence occurs on Saturday, December 30, 1944. The following day in the old calendar, Sunday, December 31, would then become the extra Saturday, World Holiday, December 31 (or Y), of the new, and the new World Calendar would begin to serve humanity on the following day, Sunday, January 1, 1945.

The time, you realize then, is short. To give sufficient time to make necessary adjustments from the old to the new, at least two years should be allowed. Three years would be better. Were the President to know that the people support and want the movement, he could call an international conference preferably in 1942, not later than 1943, at which an agreement would be drawn up making it obligatory to adopt The World Calendar in 1945.

An International Conference is not mere wishful thinking. Already 14 nations have officially approved The World Calendar. In response to the Chilean draft proposal submitting The World Calendar to all governments

and sent by the Council of the League of Nations in 1937, the following 14 nations made favorable replies: Brazil, Chile, Peru, Uruguay; Mexico, Panama; Esthonia, Greece, Hungary, Norway, Spain, Turkey; Afghanistan and China. What a remarkable array this is:—Oriental China, Roman Catholic Brazil and Chile, Protestant Norway, Eastern Orthodox Greece and Mohammedan Afghanistan and Turkey. The World Calendar transcends all boundaries, all sectarianism, all races and all prejudices. Time is indeed a common bond upon which the world can unite without fear or favor. An enduring foundation would be laid upon which to build a lasting monument of Time—time which progresses in its inexorable movement.

We hear much these days of perfecting democracy. In 1776 there was inaugurated in America a new form of government based on the principle of democracy—a federation of states. The World Calendar expresses similarly a new federation of time, in which all the various time-units are free and independent in their respective rights and duties, yet all unite in forming a complete and united wholeness. The World Calendar is a federation of time based on a newer and better pattern of democracy wherein every part has its equal right and equal freedom, wherein each functions to its fullest capacity, all forming a complete federation of Time, the calendar. And may I hope that the light of a new calendar order will soon dawn upon the world.

In addition, I wish to express my opinion that a Federation of Time will lead to a Federation of Nations. The World Calendar would thus be a logical step toward other new orders that are in the making and are so much needed and desired in our world today.

Let us now *all do something about it,* so that The World Calendar can become effective by 1945.

EASTER STATISTICS MISLEAD

By Dr. Patterson Wardlaw

Professor Emeritus, University of South Carolina

HOW statistical comparisons may be made misleading by the shifting date of Easter is illustrated in the following quotation from *The Presbyterian of the South,* May 28, 1941:

"The figure [additions to the church] for 1940 was the largest in more than 30 years, that of 1941 the smallest figure since 1919. The difference in the two figures is due no doubt to the fact that in the ecclesiastical year 1939-40 there were two Easter Sundays, while in the last year there was none. Easter is the time when the ordinary church receives the most of its additions on confession of faith."

THANKSGIVING DAY*

Statement from the Public Archives of Canada

(From *The Journal* of the Royal Astronomical Society of Canada, Toronto, April, 1941)

EDITOR'S NOTE: This interesting statement is reprinted to show how Canada has acceded to the popular demand for Monday holidays, by designating a Monday instead of a Thursday as its Thanksgiving Day.

BEFORE Confederation, days of thanksgiving in British North America were appointed by proclamation of the Governor General or more particularly by the Governor of the Province or Colony. Probably the first of these was solemnized in Nova Scotia on September 28, 1763, which had been appointed and proclaimed by the Governor as a day of solemn fasting and thanksgiving for the conclusion of the Treaty of Peace between Britain and France.

Proclamations of Thanksgiving and fasting on account of similar events were issued in all the Provinces and finally the harvest festival of Thanksgiving was generally observed in some of the Provinces. The question of a general Dominion observance soon came up before Lord Monck, the first Governor General after Confederation, and it is recorded in Sir John A. Macdonald's correspondence that "it was then considered that it would be more expedient to leave the Government of each Province to deal with the matter." In a letter to the Right Reverend Ashton Oxenden, D.D., Anglican Bishop of Montreal, who apparently had been urging a general Thanksgiving Day for the Dominion, Sir John wrote on October 10, 1870: "Before Confederation the Governor of each Province issued his own proclamation, and we think it well that the same practice should continue. We have determined therefore to leave it still in the hands of the several Governors, and, in doing so, we follow the example of the United States."

Representations continued to be made on behalf of church bodies urging a day of National Thanksgiving after the manner and example of the United States. For instance on October 15, 1878, the Reverend Gavin Lang of Montreal, General Secretary of the Dominion Evangelical Alliance, wrote Sir John recommending on behalf of a meeting of representative clergymen of various churches held in Montreal "the appointment by His Excellency and the Dominion Government of a Thanksgiving Day for the whole Dominion." It was further urged that "the appointment of the same day as that observed in the United States would be most convenient and most suitable."

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* Information regarding the origin of the observation of Thanksgiving Day in Canada by Government proclamation was not easy to find. The Public Archives of Canada, located at Ottawa, kindly made search of their records and have supplied the present statement.

These representations seemed to have prevailed, for on October 9, 1879, a proclamation was issued by the Marquis of Lorne, Governor General, setting apart and appointing Thursday the sixth day of November as "a day of General Thanksgiving to Almighty God for the bountiful harvest with which Canada has been blessed this year."

This was the beginning of the appointing and observing of National Thanksgiving Day in Canada. For many years thereafter, it was observed on a Thursday as in the United States but usually on the first, second or third Thursday in November as against the last Thursday in November as originally appointed by President Lincoln by proclamation in 1863. So Canada has been proclaiming a Thanksgiving Day almost as long as the United States.

But in Canada Thanksgiving has always been a "movable feast." After the turn of the century in response to the popular demand for the long week-end holiday, Monday was designated instead of Thursday as Thanksgiving Day. [Canada this year will observe Thanksgiving Day on October 13, the second Monday in October.] The date is chosen and proclaimed annually by the Governor-in-Council. In the United States the Thursday precedent is continued, but in 1939 President Roosevelt made a departure by designating the next to the last Thursday in November as Thanksgiving Day.* This has led to some confusion since 16 States in 1940 still continued to set apart and to observe the fourth [last] Thursday as Thanksgiving Day. In Canada the day appointed for Thanksgiving is observed by the whole Dominion as if it were a statutory holiday.

*See Editor's Note, page 107.

OBITUARY NOTES

VICTOR M. RENDON, Ecuadorean diplomatist, historian and writer, and member of the Permanent Court of Arbitration, died at Guayaquil, Ecuador, on October 9, 1940, at the age of 81. A firm believer in calendar reform, he had been a member of The World Calendar Association since 1935.

Other deaths among the membership of The World Calendar Association include *J. R. Galt*, Chairman of the Board, Hawaiian Trust Co., Honolulu; *Frank B. McMillin*, Manufacturer and former President, Ohio Chamber of Commerce; *Dr. Charles E. Brewer*, former President, Meredith College, Raleigh, N. C.; *Dr. Charles Puryear*, Dean Emeritus, Texas Agricultural and Mechanical College; *Fitzgerald S. Parker*, Editor, Nashville; *C. C. Smith*, Astronomer, Dominion Observatory, Ottawa; *Comm. John F. Stucke*, Merchant, Milan; *Lt.-Col. E. C. Clemans*, Clergyman, Owatonna, Minn.; *Dr. Robert F. Foerster*, Economist, Silver Lake, N. H.; *Edward S. Pelling*, Executive Assistant, Chestnut Street Association of Philadelphia; *W. W. Reed*, Postmaster, Kent, O.; *Dr. H. M. Moffett*, Clergyman, Davidson, N. C.; *W. H. Ferber*, Humane Agent, Fond du Lac, Wis.; *William R. Byrne*, Printer, Fitchburg, Mass.; *F. Taylor Marks*, Teacher, Amsterdam, N. Y.; *Mrs. Lily L. Nix*, Teacher, Brush, Col.; *John C. des Granges*, Merchant, Los Angeles.

SCIENCE SYMPOSIUM

By James L. C. Ford

Department of Journalism, University of California

CALENDAR REVISION is an important step towards order in a helter-skelter world, a valuable systematizing influence in a human universe that all too often operates without rhyme or reason. This, in a sentence, is the crystallized, concentrated opinion of seven scientists of the University of California, center of research and study for thousands of students.

These men of science, in their laboratories and studies on the beautiful Berkeley campus of the world's largest university, found much to commend in The World Calendar and little to criticize. Representing seven different fields of knowledge, they form a cross-section of the scientific mind and its reaction to proposals for revision of our present haphazard calendar.

It is a well-known axiom that the scientific mind desires order and system. Perhaps because science is daily impressed with the order that exists in the laws of nature and among celestial bodies. The need expressed by seven outstanding scientists of varying fields on the University of California campus for an improved and orderly calendar only corroborates and affirms action taken by two great scientific societies in our country: the American Association for the Advancement of Science and the American Academy of Arts and Sciences, both of which have strongly endorsed The World Calendar. Were the National Academy of Sciences of Washington to give its approval also, it would crystallize American scientific thought for The World Calendar and be an inspiration and guide for other scientific bodies throughout the world.

Chemistry, physics, paleontology and geology, astronomy, botany, and bacteriology—these sciences dealing with man and his universe are closely related to each other in the general furthering of man's acquaintance with his physical world. The calendar, yardstick of the years, is the most important human measuring device and consequently concerned with every form of human endeavor.

Reason and common sense present premier points favoring calendar reform, in the opinion of one of the most distinguished members of the symposium group, Joel H. Hildebrand, famed chemist, university administrator, recipient of the Distinguished Service Medal in the World War, and enthusiastic sportsman.

"It is surprising how the human race clings blindly to complication and confusion," Dean Hildebrand said thoughtfully as he sat, facing me across his desk, in his severely plain office in Gilman Hall, "when a little initiative,

here and there, can lead to greater simplicity and accuracy.

"One such opportunity for economy is presented by reform of our utterly irrational calendar. As soon as the world is again in a state to discuss rationally matters of general concern we should put this sensible reform into effect."

As Dean of the College of Letters and Science, Dr. Hildebrand administers the programs and courses of more than 8,000 students and has gained wide popularity for the brilliant organization of his own chemistry course. He has a long list of honors, to name but a few—Councillor at Large of the American Chemical Society, Fellow and former President of the Pacific Division of the American Association for the Advancement of Science, Fellow of the American Physical Society, member of the National Academy of Sciences, World War commandant of the Chemical Warfare Service, holder of the honorary degree of Doctor of Science from the University of Pennsylvania.

When it comes to calendar reform, "there's no argument" so far as a fellow investigator in the companion field of physics is concerned. The World Calendar merits decided preference to any other proposal for calendar reform in the belief of Raymond Thayer Birge, Chairman of the Department of Physics and member of a distinguished academic family—his uncle, Edward Asahel Birge, is the revered President Emeritus of the University of Wisconsin.

The recital of Dr. Birge's achievements in *Who's Who* includes Fellow of the American Physical Society and the American Association for the Advancement of Science, member of the National Academy of Sciences, Chairman of the Committee on Physical Constants of the National Research Council, Cooperating Expert on the International Critical Tables, member of the Optical Society of America.

"I'm very much in favor of The World Calendar plan," Dr. Birge said emphatically. "Of all the calendar revision proposals, it is very much the best. I have no use for the 13-month calendar.

"There is no argument at all about the wisdom of calendar reform. It's just human inertia that postpones it so long. Just as with the metric system, and any other form that can solve the present complexities of our way of life, scientists should give them strong support."

"Human nature is illogical, of course," the physicist reflected with a smile. "We're supposed to be scientific, actually we're very unwilling to change. Nearly all of our fundamental habits have grown out of historical reasons and so we are the creatures of some far-off event that may have no relation to modern life. It just shows how unscientific the world actually is."

Geology, the science of the structure, composition, and history of our earth, is basically the study of thousands and millions of years in time.

Paradoxically, therefore, it is interesting to note what a geologist has to say regarding the calendar, man's device for measuring much shorter time-periods.

"Any attempt—such as The World Calendar—to systematize one facet of life has a valuable effect upon the whole of life," pointed out Dr. Charles M. Gilbert, of the Department of Geology. Known for his findings in the Cenozoic geology of certain California areas, Dr. Gilbert formerly pursued his geological studies at Cornell University.

"To bring order out of chaos is the goal of pure science," Dr. Gilbert explained, "and every serious scientific effort is directed towards that goal. Proponents of this plan of calendar reform seem to have a like ambition in their own activity—which indeed affects all of us—and therefore we can understand and appreciate their efforts."

Although his own particular science also reckons time in technical terms the immensity of which is difficult for the layman to grasp, Dr. Charles Donald Shane hails The World Calendar as a helpful reform which would decrease mental wear and tear for most individuals. Dr. Shane is Professor of Astrophysics in a department closely connected with one of the world's great observatories, Lick Observatory on Mount Hamilton. He also holds membership in the American Mathematical Society, the Astronomical Society of the Pacific, and the American Association for the Advancement of Science.

"It would make a big saving in mental effort, I suppose," Dr. Shane remarked. "Think of all the men who have forgotten their wives' birthdays or wedding anniversaries."

The astronomer laughed as he halted under one of the redwoods near the campus observatory.

"Seriously, however, there is no question but that it would be helpful in many directions. School calendars undoubtedly would be regularized so that present confusion would be eliminated. Holidays could be set on Mondays, making three-day week-ends and ending the disturbance to mid-week activities. Undoubtedly science itself would benefit in the long run."

Bacteriology bears a most intimate relationship to human life and its diseases, and Dr. Albert P. Krueger, Professor of Bacteriology, has spent most of his life fighting against the microscopic enemies. But he was not too busy in his laboratory, where test tubes march in ranks, to pay tribute to The World Calendar.

"Calendar reform along the lines of The World Calendar seems the sensible thing to me," Dr. Krueger asserted. "In fact, I can't see what the arguments are against it. I'm in favor and I think it would be a good idea.

"Regularizing the calendar certainly should help in planning research and it should do away with many annoying irregularities."

Dr. Krueger organized the first medical research units in the army and

navy to serve as emergency units for investigating infectious diseases of military importance. He holds rank as a Lieutenant Commander in the Naval Reserve. His record includes years spent in the Rockefeller Institute for Medical Research and membership in the Society of Experimental Biology and Medicine, the American Society of Experimental Pathology, the Association of Military Surgeons, and the American Association of Immunologists.

Definite benefits in keeping comparative scientific records would be attained from The World Calendar in the judgment of Walter S. Malloch, research member of the Department of Botany.

"A perpetual arrangement such as The World Calendar offers would be of considerable importance to science," commented the botanist, who spends much of his time in experimental work in plant nutrition. "In certain plant physiological experiments and in comparing the yield of plants from year to year, it would be quite desirable because of the comparison it makes possible by means of exact and equivalent periods.

"Certainly the reform would be an improvement upon the present calendar."

As a delver into life on the earth in bygone ages, Dr. Charles Lewis Camp, Director of the Museum of Paleontology, might be expected to be a devotee of the past, but he also evidences an active interest in man's problems of the present.

As a Guggenheim Fellow, Dr. Camp has conducted field explorations in Mexico, South Africa, China, Scotland, and Germany. He is a member of the Explorers Club of New York, the American Society for Ichthyologists and Herpetologists, the Paleontological Society, the American Society of Mammalogists, and Fellow of the Geological Society of America and the American Association for the Advancement of Science.

"Advantages of The World Calendar plan so far outweigh any minor disadvantages," Dr. Camp said thoughtfully, "that it seems to me that it would be an excellent idea to have adopted. There's a great advantage, for instance, in a calendar with definite dates, unchanging from year to year.

"Furthermore, it would tend to universalize calendar systems in various countries of the world. I suppose the change would have to be made by legislative enactment. It certainly would have to be done universally throughout North America and all at once, for example, to avoid difficulties.

"I'm in favor of it."

Seven men of science with seven widely varied fields of interest and research are alike in their common recognition that The World Calendar promises order and regularity and system, not only for science but all the activity of man as well.

A CALENDAR CONFUSION

The 200th Anniversary of the Discovery of Alaska

By Dr. Paul Haensel

Professor of Public Finance at Northwestern University

OFTEN before, dates in American Colonial history have been recorded incorrectly, confusing the Old and New Styles. The latest mistake of this kind is the recent erroneous celebration of the 200th anniversary of the discovery of Alaska. In Juneau, Alaska, this was done on July 16, 1941, when the Alaskans erred not only in the date—confusing the Old and New Styles—but also when they acclaimed the wrong man as the real hero of the discovery. They should have celebrated the 200th anniversary on July 28, 1941, and ascribed the first discovery to Alexei Chirikov, and not to Vitus Bering.

Czar Peter the Great of Russia had conceived the idea that the land beyond Kamchatka (East Siberia) should be explored. In 1724 he ordered his distinguished captain of first rank, Ivan (Vitus) Bering, a Dane by birth but in the Russian Imperial Navy since 1703 (when he was only 22 years old), to undertake the first Kamchatkan expedition. Although Czar Peter died in 1725, the expedition was not postponed. Bering returned to St. Petersburg in 1730 making his famous report about the discovery of the straits (separating Asia and Ameria),* later named after him, but he did not actually see the coast of America. In 1731 another expedition was sent in the same ship but under the command of Michael Gvosdev, who discovered the Diomede Islands and possibly saw the shores of America.

More successful was the third expedition undertaken in 1740. At the order of the Russian Government, Bering had built two ships: the "Saint Peter" and the "Saint Paul." The first, under Bering's command and with a crew of 77, and the second, under the command of Lieutenant-Captain Alexei Chirikov with a crew of 76, left the Russian shores on June 15 (June 4, Old Style), 1741, after several years of preparation. Both ships carried not only an experienced crew but distinguished scientists as well—Steller on the "Saint Peter," and de l'Isle de la Croyère on the "Saint Paul."

The ships were ordered to keep together as much as possible. Unfortunately, they lost track of each other very soon—never to meet again. On July 26, the "Saint Paul" reached the west side of what is now known as the Prince of Wales Island, and on July 28 (July 17, Old Style) she entered a bay in the region near present-day Sitka. Thus July 28, 1741, should be considered as the date of the first discovery of Alaska by the

*As a matter of fact, in 1648 the Russian Cossack, Simon Dezhnev, had passed the Straits.

Russian Captain Chirikov. Ten armed men were sent ashore, but they did not return; after several days he sent his last boat under the command of the boatswain, Saveliev. It did not return either. Instead, natives from the mainland approached the "Saint Paul," and Chirikov, considering their threatening attitude, resolved to sail for home. He headed northwest and, passing the Kodiak Islands, went west along the mainland of Alaska.

In those times the voyage was strenuous and most of the crew were sick with scurvy. Twenty died including de la Croyère. With the greatest difficulties, the "Saint Paul" returned to Petropavlovsk on the Russian mainland. This was a small town created by Bering and Chirikov and named after the sister ships: *Petr* and *Pavel*, Peter and Paul in Russian.

In the meantime, Bering on July 27 (July 16, Old Style) sighted the peak of Mount St. Elias, and on July 31, three days later than Chirikov, reached Alaska and anchored at Kayak Island which he named St. Elias Island after the saint of the day (July 31 New Style—July 20 Old Style).*

On the return voyage they discovered various islands, among them the Shumagin Island, called so after the sailor, Shumagin, who among the crew fell the first victim of scurvy and was buried there. They encountered terrific storms and, in spite of the advice of Bering, who fell dangerously ill, the exhausted crew resolved to anchor at one of the isles. The storm wrecked the "Saint Peter." Bering being brought ashore died on this island (one of the Commander group), which was named after him. Many months later the remaining crew, namely the 46 survivors out of 77, succeeded in building a new boat from the remnants of the old ship and reached Petropavlovsk exhausted and ill in September, 1742.

In the meantime, in May, 1742, Chirikov sailed on the "Saint Paul" once more in search of Bering and the "Saint Peter," but in vain; although he did pass in the vicinity of the ill-fated "Bering Island" and might have saved the crew of the "Saint Peter." Chirikov returned to Petropavlovsk and from there went to St. Petersburg to report on his expedition and discoveries. The discovery of the new land—Alaska—was then communicated by the Russian Government to the chief European countries.

The tremendous hardships sustained by the crew of the "Saint Peter" were not in vain; they were able to give not only a detailed description of the geographic position of the various islands on their way, but also valuable information on the great riches of Alaska and of the islands and their fur-producing possibilities. In those times the trade in furs was very important and profitable. The discovery of Chirikov and Bering led to a rush to Alaska of a large number of Russian adventurers and hunters and later to the proclamation of Russian sovereignty over Alaska.**

*The Russian Greek Orthodox Church celebrates the Prophet St. Elias' day on July 20 Old Style, and the Russian people always held this day in great esteem.

**The best accounts of the discovery of Alaska are: H. H. Bancroft, *Works*, Vol. 33; and C. L. Andrews, *The Story of Alaska*, 1938.

THE FRENCH REPUBLICAN CALENDAR

By Dr. Albert Parry

ON October 5, 1793, the National Convention of revolutionary France passed a law establishing the so-called Republican calendar. Having a retroactive force, the law decreed the change to be effective from September 22, 1792, on. The Republican calendar began to lose its power at about the time Napoleon signed his Concordat with the Catholic Church, in July, 1801. However, the Republican calendar continued to be recognized officially for a few more years. At last, on September 9, 1805, Napoleon signed a law abolishing the revolutionary innovation, and reintroducing the old Gregorian system as of January 1, 1806.

In the dozen years of its existence it was fortunate that the Republican calendar did not manage to send roots of any depth into the consciousness and habits of the French people. While the old Gregorian calendar, indeed, presented certain incongruities and inconveniences, the attempted innovation solved none of them. It was a political weapon far more than a practical answer to the problem of time-telling. As a weapon, it was directed against the Old Régime. The Revolution having demolished the *ancien régime,* many of the extreme weapons of the upheaval were no longer necessary, and so could be easily scrapped. Thus the Republican calendar came to be nullified, and its passing was not regretted by the broad masses of the French populace. It left no trace whatsoever in the present-day ways of calendar-making, but a vestige or two do remain in the languages of Europe. "Thermidor" is an outstanding instance. This French Republican name of a summer month is practically a common noun now, not so much among the French or English or Germans as among the Russians, with their passion for historical analogies. To them, the word means not a month-name but "reaction," "counter-revolution," or "betrayal of people." The late Trotsky used to apply it in his writings and speeches to the doings of Stalin, and it stems from the fact that Robespierre, the French leader of extreme revolutionaries, was overthrown by his enemies on the 9th of Thermidor, or July 27, 1794. Likening himself to Robespierre, Trotsky was in the habit of accusing Stalin of "pulling a Thermidor" in Russia by overthrowing him, Trotsky. A less momentous use of the word has been made by American menu-makers: I have seen "Melon Thermidor" in the dessert column of a New York bill of fare or two.

Among calendar-makers and calendar-revisionists of today, the French Republican calendar occupies the unique position of an object lesson.

According to Dr. George Gordon Andrews of the State University of Iowa, it is the current agitation for calendar improvement that lends a new interest to the French attempt of 150 years ago. In 1931, in an essay on the Republican calendar published in *The American Historical Review*, he wrote: "It was the last serious attempt to solve the baffling problem. Today both advocates and opponents of change may look back to it for comfort and counsel, the former determined that the lessons of history shall not be in vain, and the latter confident that history will repeat itself." One might well add to this statement a warning against anything as radical as was the Republican calendar.

Professor Louis R. Gottschalk in *The Era of the French Revolution* defined the main aim of the Republican calendar-makers as fashioning "a splendid instrument for the protection of a national, republican religion against international Christianity." Thus it was no wonder to see Sunday and other Church holidays as the chief casualties of the Republican calendar. In this respect we witness a striking resemblance to the substance and intent of the Soviet calendar in modern Russia. However, it was not a sudden burst of anti-religious feeling on the part of the French revolutionaries that led them to attack the Sabbath and the saints' days. The rebellious spirit had been brewing for some time prior to the Revolution. In 1788, a full year before the revolt, a certain Pierre Sylvain Maréchal boldly proposed what actually proved to be among the main points of the future Republican calendar. In his *Almanach des honnêtes gens* (*Almanac of Honest People)* he suggested a year of 12 equal months, each month to have three *décades*, with five or six additional days to be scattered through the year as festivals, taking the place of the far more numerous saints' days of the Christian calendar. "Honest men" were to replace the saints, and this—as well as other anti-Church features of the plan—so incensed the government of Louis XVI that it declared the almanac to be "impious, sacrilegious, blasphemous, and tending to destroy religion." The almanac was seized by the authorities, and torn or burned by the King's men.

This apparently so discouraged other would-be reformers that even in 1791, two years after the beginning of the Revolution, saints' days were preserved in the *Almanach du Père Gérard* by Collot d'Herbois, the winning entry in the contest for the best revolutionary calendar arranged by the radical Jacobin Club. On January 2, 1792, the Legislative Assembly, while trying to decide upon the day for a year to start on, hesitated to upset the Church tradition. To those who wished to set July 14, the day of the taking of the Bastille, as the first day of each year, the more conservative Frenchmen replied: "The date July 14 is without doubt the most glorious of our Revolution; yet, it seems very dangerous to change a calendar which has taken more than 200 years to be adopted throughout Europe."

The cautious point of view carried that January day in Paris, and one

of the bitterest anti-Church writer-editors scribbled: "They did not wish to disturb the old plan of Pope Gregory, of that vicar of God who did not blush to have a medal struck commemorating Saint Bartholomew's Day!! Only a slight reform may now be made. But let us hope that our children, less *stupid* than we, shall replace the *heroes* of the calendar with the names of those who shall have deserved well of the fatherland."

He did not have to wait for the children to act. The law of October 5, 1793, placed the New Year's Day upon September 22, the day from which the era of the French Republic was by then counted. The law-makers congratulated their countrymen on the lucky coincidence of the Republic's birthday with the autumnal equinox. Their official report read: "Thus the equality of the days and nights was marked in the heavens at the same moment when civil and moral equality was proclaimed by representatives of the people as the sacred foundations of their new government."

The calendar reform of 1793 was decreed by the Convention, the parliament of the time, on the recommendation of the Committee of Public Instruction, which in turn was influenced by such radical almanac makers as Maréchal, who were encouraged by the events to agitate for an ultra-revolutionary calendar of no resemblance to "the official annuals of the apostolic and Roman Church." The influence of these innovators was supported by such extremist bodies as the Paris Commune, whose power was rapidly increasing. In October, 1793, the *procureur* of the Commune urged that "no festivals other than those in honor of liberty and equality be celebrated," and that a calendar proposed by Maréchal be officially adopted. It was in this spirit that the Committee's report to the Convention was drafted, and it was the same spirit which moved the supreme institution of the French Republic in its debates and final decision.

As finally approved, 12 months of 30 days each made up the year of the Republican calendar. To keep pace with the solar year, five extra days were added annually, and a sixth day was the feature of each leap year. In arrangement it was practically a revival of the ancient Egyptian calendar with the feature of five or six days at the end of every year which contained no weeks.

The place of the outlawed week was taken by the *décade,* or ten-day period. There were three *décades* each month. The New Year's Day falling upon September 22, the autumn months came to be named first. They were Vendémiaire (Vintage, beginning on September 22), Brumaire (Fog, starting on or about October 22), and Frimaire (Sleet, starting approximately on November 21). These were followed by the three winter months of Nivôse (Snow, December 21), Pluviôse (Rain, January 20), and Ventôse (Wind, February 19). The three spring months were Germinal (Seed, March 21), Floréal (Blossom, April 20), and Prairial (Pasture, May 20); and the summer months were Messidor (Harvest, June 19),

Thermidor or Fervidor (Heat, July 19), and Fructidor (Fruit, August 18).

The law-makers stated that the names of the months substituted "for visions of ignorance the realities of reason, and for sacerdotal prestige the truth of nature." The realities were "intelligible or visible signs taken from agricultural and rural life," but "the imitative harmony of the language" was also used, to wit: "a solemn tone and a moderate rhythm" for the names of autumn months, "a heavy tone and a slow rhythm" for those of winter months, "a gay tone and a lively rhythm" for spring month-names, and "a full tone and a broad rhythm" for summer month-names.

The days of the *décade* were named, in a numerical way, Primidi, Duodi, Tridi, Quartidi, Quintidi, Sextidi, Septidi, Octidi, Nonidi, and Décadi. To do away with saints' days, every fifth day (Quintidi) was dedicated to a domestic animal, and every tenth day (Décadi) to a farming implement. All the other days were given over to honoring "grains, fields, trees, roots, flowers, fruits, and plants." Here, too, realism was the prevailing note. Animals and farm tools were honored on days when they should be of utmost use, and fruits and other growth on days when they would be in proper season. During the debate on the problem of the Republican calendar, some ridiculous proposals were made to honor this or that by naming days in special ways, but all were voted down. Among these was the suggestion of "the day of husband and wife," to which a deputy drily objected: "Every day is the day of husband and wife."

Sans-culottides was a collective name for the five additional days of each year and the sixth day of each leap year. Holidays that they were, the five days marked festivals in honor of, consecutively, Virtue, Genius, Labor, Opinion, and Rewards. The leap-year day became known as *La Sans-culottide,* to celebrate French national games. The *sans-culottes,* or "men-without-trousers" (actually, men in ragged clothes), were the forgotten men of the Old Régime who came into their own with the Revolution, carrying the new Republic to its triumphs. As for the order in which the five festivals came, Robespierre himself insisted in the Convention that Virtue be placed before Genius. Unlike Maréchal's early plan, the Republican calendar did not scatter the five or six holidays through the year but bunched them together at the year's end.

Nevertheless, so used were the French to their old calendar that Christian-style dates were remembered at all times and used even during the reign of terror. Even such official publications as the *Moniteur* inserted Gregorian dates in brackets immediately following the Republican dates. In the last pre-Napoleonic stage of the Revolution, an effort was made by the authorities of the Directory to prohibit any use whatever of the Gregorian calendar, but with small success. In lands conquered by the French revolutionary armies, the Gregorian remained in force. The French

Republican calendar was mentioned in print or documents only when events in France were discussed. In Holland, after the invasion of January, 1795, the regular date in a typical newspaper masthead was accompanied by a French-language line reading *"L'An premier de la Liberté Batave"* (First Year of Batavian Freedom). This usage persisted until late December, 1801.

In France, the French were steadily drifting back to the Gregorian calendar. Napoleon encouraged this tendency long before his rule became absolute. The day he replaced the Directory by the Consulate—November 9, 1799—was officially known as 18 Brumaire An VIII, but from then on the Corsican timed important events of his own making to fall upon red-letter days of the Christian style, even if he did announce them in the new manner. Thus, in "giving" the French his own Constitution of the Year VIII, he installed the new government on December 25, 1799, and convoked the puppet Legislature for January 1, 1800.

Bonaparte seemed to have felt that it was the anti-Church character of the Republican calendar that proved too much for the average Frenchman. A French historian, Georges Villain, thus comments on its failure: "If religious passions had not come to lead all Catholics to resist the calendar, it is probable that the difficulties provoked would have been gradually overcome and that the Republican calendar, which is certainly superior to the old one [Gregorian] in many ways, would have ended by being adopted by all France." Yet, the point should be clearly made that the Republican calendar was *not* superior. In many of its aspects, particularly in its nomenclature, it was cumbersome and impractical. The reform, good in some ways though it may have been, was carried out so ineptly, with so many irregularities in the year-count, that to this day historians and other scholars have serious difficulties in figuring out proper dates of many documents, in some cases even when such papers bear dates in their writer's hand!

Between 1801 and 1806, it was with a light heart that Napoleon gave up the Revolutionary calendar as the price of his Concordat with the Pope. For it was a small sacrifice on the Corsican's part. He got out of the Vatican far more than he gave—he obtained the Pope's recognition of his personal power over France and so much of Europe.

Such was the brief life of the innovation. The very fact that it was so short-lived indicates that it was the wrong kind of calendar reform. It was political, nationalistic and irreligious. In the field of calendar improvement the success of any new calendar must indeed be conditioned upon its improvement over the preceding one and its ability to meet world needs.

CURRENT PRESS COMMENT

Bottleneck

New York (N. Y.) Financial World

The word "bottleneck" is a much used one these days. We usually associate it with some interruption to production traceable to men, materials, or management. But along came The World Calendar Association with a new slant.

In a pamphlet entitled, *The World Calendar, a New Calendar for a New World,* it states that the present way of calculating days, months and years is an "obvious bottleneck that is hampering the nation's defense program." The remedy? Revision of the calendar so that payrolls, accounts, bills, purchases, working days, reports and schedules no longer must be constantly adjusted to one another to compensate for the calendar's deficiencies. That, at least, is what The World Calendar Association proposes.

The pamphlet discusses the advantages of The World Calendar from the viewpoint of industry, labor, government, law, retailing, agriculture, finance, science, education, the home, religion, etc. In the 11 years since it has been working, 14 nations, and many prominent industrialists, educators and scientists have given their approval to the Association's plan. If the United States will take the lead, it is hoped that The World Calendar can go into effect on January 1, 1945.

Human Time

Danbury (Conn.) News-Times

The biggest hindrance to reforming the calendar, so that it will be more convenient for everybody, is the queer notion that humans' clocks are running on "God's time," as some like to think. The human world runs on human time. Humans never caught up with God's time. They base their time somewhat on the moon, for our months are moon months, and somewhat on the sun. We are ever ahead or behind the sun. We never run neck and neck with it; and the sun never gives the same time in any two places. This is why we reset our watches about every thousand miles as we move from place to place in the path of the great luminary.

Clocks are human inventions. They give approximate time; but most of them are one side or the other of correct time, which is one side or the other of accurate sun-time. The calendar of today is a medley of 14 different calendars. Its irregularities raise many inconveniences.

The World Calendar is a greater improvement on the present calendar than the present calendar was on the calendar it succeeded. The advantages are much greater than can be described in this limited space.

July 4—Wrong Date

New York (N. Y.) Daily News

William Starr Myers, professor of political science at Princeton University, thinks Independence Day is being celebrated on the wrong date. It was on July 2, 1776, he says, that the Continental Congress adopted the resolution declaring the colonies "free and independent." The text was adopted July 4. Writing to The World Calendar Association, sponsors of the perpetual calendar of 12 months and equal quarters, Dr. Myers said that if Independence Day were celebrated on July 2, it would always come on a Monday under The World Calendar and thus provide a three-day week-end.

A Good Idea

Willmar (Minn.) Tribune

There are traditional, established customs which if changed would make for greater convenience and save much time in the business world and in accounting. One of these is the metric system which our country found so convenient in computing its money system, but so far has refused to adopt for measures, scales, etc. Another is The World Calendar, for which over a dozen countries have already voted. It sounds like a good idea to us, and in addition we are in favor of all possible holidays being set on Mondays under the new perpetual World Calendar.

EXCERPTS AND REVIEWS

Changed Styles

By ANDREAS SPENSER

In Washington (D. C.) *Times Herald*, December, 1940

TIME-TELLING is the foundation of civilization. Animals move by instinct, but man—wars excepted—moves according to reason and thought-out plans. The more accurate his devices for telling time, the better he can plan and gear his movements with the flow of the world's events.

We used to think a second was the smallest fraction of time, but our civilization has pushed us to a point where a second is really pretty long. High school boys now try to run 100 yards in "something under ten seconds." Little girls take photographs that "stop speed" at a hundredth part of a second. Airplanes gauge distance and time in terms of quarter-seconds. And every day we hear the second split into fractions by radio performers.

There is a growing and intelligent movement to abandon the noting of the passing day by the old custom of so many hours before or after noon, and actually begin, as armies, navies, and most transportation and communications companies now do, by counting from one second after midnight right on around to midnight, thus:

Instead of "1 a.m.," read it "01:00 hours." Instead of "2:30 p.m.," read it "14:30 hours."

Americans are so time conscious the Naval Observatory sends out a corrected time signal from Washington every hour, on the hour. No other nation on earth has that. And, instead of noting the date as "December 27, 1940," there is a move to follow the naval and military style to make it read "27, December, 1940." These styles are being forced on us because they are really simpler and more convenient.

And so is change in the calendar being forced. The World Calendar will have to be adopted; for insurance companies, banks, governments and all other such institutions with world-circling duties and needs and contacts are out to get it. This calendar, with all quarters equal and the business days and holidays all fixed forever, is necessary to the operation of modern civilization. Everybody would gain by this calendar. Nobody could lose. It is higher civilization. And watch it come.

The Calendar In Rime

By ETHEL KING

In New York (N. Y.) *Sun*, January, 1941

January's horn winds clear
A happy welcome to the year.

February, a martial fife,
Recalls the frozen world to life.

Riotous and wildly crashing,
The winds of March are cymbals clashing.

April is a magic flute,
Quickening branch and leaf and root.

A tender violin is May
With fresh new tunes for every day.

Full and sweet and smooth and mellow,
The month of June is like a cello.

July's varied compass owns
All the clarinet's rich tones.

The droll bassoon's extravagance
Is August's carefree utterance.

September, colorful, complete,
Inspires like a drum's loud beat.

October peals the glorious hour,
An organ of majestic power.

November's harp in plaintive strain
Whispers the autumn-tide refrain.

An orchestra at ready call,
December is the king of all.
Then angels lend their minstrel mirth,
Bidding joy to all on earth.

"Down Argentine Way"

By ADELAIDE HAWLEY

Over Columbia Broadcasting System's Woman's Page of the Air, July 10, 1941

THE WORLD CALENDAR movement goes its way quietly gaining approval and momentum in quarters where you might least expect it. I had the pleasure of meeting the Chief of Staff of the Ar-

gentine Navy—Vice Admiral José Guisasola and his beautiful and charming wife. And to my surprise, the Admiral and his Señora are very eager to see The World Calendar put into practice. So much so that Admiral Guisasola is Chairman of the Argentine Committee for The World Calendar. He thinks it would be a splendid gesture of hemisphere solidarity if the countries of North, Central and South America were to show the way to the rest of the world by adopting The World Calendar of 12 months and equal quarters. He says: "By a few simple changes, The World Calendar could bring order, stability and balance into the measurement of the year at a time when we certainly can use order and balance."

I think the gentleman from Argentina has something there. As for Señora de Guisasola, the number of dress and hat boxes piled high in her suite at the Waldorf bore testimony of her opinion of New York as a style center. She bought for herself and for her friends, she said. Mayor LaGuardia and the New York Dress Institute please note, and be assured that you'll never find a more attractive lady north of Panama to wear your New York labels.

Public Nuisance

By Dr. James Black

In London (England) *Christian World*, March, 1940

THE changing date of Easter becomes a definite nuisance nowadays. Some years it falls in April in fairly genial weather, and then, as in 1940, it harks back to raw and gusty March, even the 24th of this bleak month. I could understand these leap-frog antics of Easter if they served any useful or even historical purpose. But there can be no doubt that all our calculations either about the first Easter morn, or any other, are all aglee; and we are simply perpetuating a rather silly system of guesswork and inaccuracy. Old things are charming and worthy of preservation if they are either useful or beautiful: but I do not see the gain in preserving antiques that are either nonsensical or wrong. Were Easter only or merely a Church festival, where Christian worshippers alone were concerned, it would not matter very deeply whether the date danced anywhere throughout the months: but it is now a great universal holiday over the whole world, and the inconvenience of its constantly changing date is becoming a public nuisance. We don't swing Christmas about like this to follow our guesses about the old Jewish calendar, so why should Easter be the shuttlecock of historical inaccuracies? A fixed date, within the possible orbit of our present system, would serve all Church and national purposes to the pleasure of everybody and would remove the common sneer that the Church clings blindly to its antiquated practices, although they have no foundation in historical accuracy or religious significance.

Most of my fellow clergymen of all Churches believe that it would be a real gain to have a fixed date for Easter, a gain for the Church and the people alike. I would be the last to suggest a change in our swinging system if I felt that there were any reason in fact or sentiment for its retention; but there is none. We don't know the date of the first Easter: and in any case this leap-frog business cannot possibly give any accuracy. It is nowadays only a great memorial day, as Christmas is, when we celebrate the victory of Jesus Christ over the powers of death. What valid objection can there be against a fixed Sunday except that for generations we have had a system that is no system at all? I am certain that all right-minded Christians would welcome a fixed Sunday for the commemoration of our Lord's Resurrection; and the fact that it was fixed would establish it in people's hearts.

I am also certain that the Church's stubborn conservatism, in this as in another hundred matters, makes it an object of suspicion to the average thoughtful man. We establish customs into cast-iron rituals, and feel that it is a sin to alter a jot or tittle of the prescribed forms. I like forms if they are clasically beautiful. But are our forms always beautiful? They may have the crusted beauty of age; but that very "crusted beauty" may make them wholly unsuitable and even unbeautiful to the directness and simplicity of the modern mind. Moreover, the Holy Spirit has not ceased to work in the thoughts of men, and surely He has notions of beauty and finish yet to reveal to us. May not "crusted beauty," therefore, be an obstacle to the minds of modern men?

FROM THE MAIL BAG

The last war brought Daylight Saving and I wish this war would bring Calendar Reform.—The Rt. Hon. Lord Desborough, Panshanger Park, Hertford, England.

The booklet, *The World Calendar,* strikes me as a very concise and clear explanation of the reasons for alteration of the existing calendar. . . . The World Calendar Association is unquestionably performing a useful purpose in stimulating discussion and crystallizing intention on the subject of calendar revision. — Robert G. Sproul, Pres., Univ. of Cal.

Understanding between all nations will be the basis upon which world peace shall be established. No doubt, The World Calendar movement is one of the factors towards the realization of that aim. Therefore it may rely not only upon my sympathy, but also upon my full collaboration.—Senator Corneille Mertens, Brussels, Belgium.

I have long known of The World Calendar Association and its work. I approve of the end which you are trying to accomplish and hope that the day is not too distant when the world may accept so reasonable an adaptation.—Lena Madesin Phillips, Pres., Int. Federation of Business and Professional Women, N. Y. C.

Let us hope that in the very near future your long effort will be successful and we will have the world using The World Calendar.—Capt. J. F. Hellweg, U.S.N. (Ret.), Supt., Naval Observatory, Washington, D. C.

May I wish you every success. In this "changing world," changing the calendar should not seem too remote—in fact, logical.—Mrs. John A. Wishart, Chairman of Publicity, The Ontario (Canada) Provincial Council of Women.

I follow with a good bit of interest the work of The World Calendar Association, and your recent note to me brings to my attention the letterhead of the Association, also the enclosure of calendar contrast. I believe that both are exceedingly effective, particularly the statements at the top and bottom of your letterhead and the custom of using the double date. This is clever promotion and ought to do good to every person who receives a letter from your office.—S. B. Vandersall, Asso. Secy., International Society of Christian Endeavor.

Your recent pamphlet is wonderful. We will all back the change until 1945.—Walter Russell, New York City.

It certainly would be a splendid thing if we could have the proposed reform in the calendar very soon. I am sure the world would benefit from it.—B. Mabel Dunham, Librn., Kitchener, Ontario.

Your World Calendar would be a joy to work with. Maybe we can work it into the peace treaties!—Solon De Leon, Teacher, New York City.

The World Calendar appears to accomplish a simple solution of our time problem.—L. R. Thompson, Asst. Treas., The Lane Company, Inc., Altavista, Va.

Now, if the world would only adopt The World Calendar, all holidays would be worked out more intelligently!—Percy B. Scott, New York City.

I have been interested in calendar reform for some time, and am glad to become a member of a group which is working actively to this end.—Jean E. Meyer, Amherst, Mass.

Heartily approve of what you are trying to achieve.—George J. Hecht, Publisher, New York City.

One of my annual duties is the preparation of the college calendar, and I feel very keenly how much more satisfactory it would be if we had a perpetual calendar and could work out the arrangement for the college year once for all and then forget about it.—A. H. Weston, Lawrence College, Appleton, Wis.

Yours is a most timely movement and demands the attention of all thoughtful people. I wish you every success.—Rev. P. W. A. Roberts, R. D., Colborne, Ontario.

It seems to me that this idea should long ago have gained momentum over our country and the world and be a frequent topic of conversation among almost all classes of people; because a big idea is usually, in any age, not easy to suppress or hold in abeyance.—W. C. Rupley, Spokane, Wash.

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